



SPIRITUAL FRONTIERS FELLOWSHIP

Newsletter

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June 1969

No. 6

NOTES ON THE SPRING CONFERENCE



THE REV. ROSS SWEENEY

planned to do. However, many things important to the Fellowship were accomplished:

The Executive Council instructed President Ross Sweeny to appoint a committee to hire an Executive Director to succeed Mr. Joseph Fitch. The committee selected is composed of Eugene Carter, Chairman, Curtis Fuller, William Rauscher, Paul Higgins and Ross Sweeny.

A job description and application form will be sent to persons interested in the position. Correspondence may be addressed to The Rev. Eugene Carter, 1308 Center St., Geneva, Ill. 60134.

A budget of \$79,920 was approved by the Council who reported that SFF membership is approaching 4,500.

New Council Members, to serve for the term 1969-72 are:

Mrs. Dorothy Guion, P. O. Box 5154, Charlotte, N. C. 28205. Mrs. Guion is a businesswoman, employed as secretary to the Traffic Manager of the Ford Motor Company in Charlotte. And Mrs. Guion is also the mother of one daughter. She helped organize a New

Attendance at the Spiritual Frontiers Fellowship Spring Conference, May 15 to 17, at the Park Ridge, Ill., Community Church totaled approximately 300. Everyone regretted the absence of The Rev. Arthur Ford who was ill and unable

to attend as he had

Age Group in Charlotte and for the past two years served as secretary-treasurer of this group, resigning in May of this year.

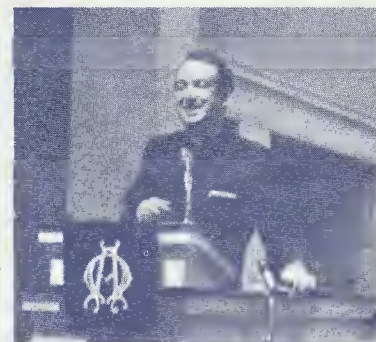
Mrs. Susan Graham, 7749 N. Kendall Dr., #D-328, Miami, Fla. 33156.

Mr. William W. Holes, 1610 18th Ave., S., St. Cloud, Minn. 56301. Mr. Holes, a dedicated businessman and president of Holes-Webway Company of St. Cloud which manufactures paper products, is chairman of the Long-Range Planning Committee of SFF and also a member of the SFF Finance Committee.

Mrs. John Bierstein, 4211-C Sussex Dr., Harrisburg, Pa. 17109. Mrs. Bierstein has had a varied career. She has been a newspaper reporter, a social worker, a district supervisor of the Department of Public Assistance and a family service specialist with the United States Resettlement Administration. She has served as president of Episcopal Churchwomen's organizations. She is a charter member of the Central Pennsylvania Chapter of Spiritual Frontiers and at present is secretary and program chairman of this chapter.

The Rev. Howard R. Carey, 3215 W. 81 St., Englewood, Ca. 90305, is pastor of the Central United Methodist Church in southern California. At present he leads four study-meditation groups affiliated with SFF.

Mr. J. R. Stem, 4309 Sentinel Post Rd. N. W., Atlanta, Ga., is a charter member of the Atlanta chap-



THE REV. WM. RAUSCHER

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ter of Spiritual Frontiers and vice-chairman of the chapter. He leads a healing and meditation group every Thursday and is a member of the administrative board of Grace United Methodist Church in Atlanta. Professionally he is a real estate developer.

The Rev. Lawrence W. Althouse, 12 N. Church St., Mohnton, Pa. 19540, is pastor of Calvary Methodist Church in Mohnton, chairman of the Reading-Berks chapter of Spiritual Frontiers. For 12 years a writer of youth curriculum materials for the Evangelical United Brethren and United Methodist churches, The Rev. Althouse now writes a weekly syndicated newspaper column, "The Bible Speaks" (National Council of Churches) which is carried in more than 200 American newspapers. Mr. Althouse conducts a weekly prayer seminar and healing service which includes the laying on of hands.

The Rev. Amos J. Bontrager, 530 Brighton Ave., Modesto, Ca. 95350, is Area Chairman of the Central California SFF Group.

The Executive Committee currently includes The Rev. George Wright and Mrs. John Bierstein in addition to the officers of Spiritual Frontiers.



THE REV. PAUL HIGGINS

New SFF Area Chairmen are:

The Rev. John W. Messer who replaces Ferris Wakely. Mr. Messer lives at 1727 N. Sycamore Ave., Hollywood, Ca. 90028.

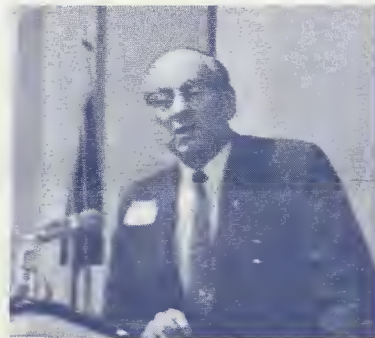
The Rev. James M. Tongue of 354 Canner St. Apt. 603, New Haven, Conn. 06511, is chairman of a new Connecticut chapter.

The Rev. Richard P. Newby, 502 S. Glenn, Wichita, Kansas 67208, succeeds The Rev. Forrest Sharkey as chairman of the Kansas chapter.



OTHER NEWS

The March-April 1969 issue of the Newsletter of the Parapsychology Foundation, Inc., carried a column and a half on the network of psychical study groups set up by SFF. This news item details the research work undertaken by SFF, tells the manner in which committees are set up and function and invites persons interested in pursuing such research to contact the Fellowship at 800 Custer Ave., Evanston, Ill.



THE REV. PAUL WILKINSON

A QUEST GROUP



NEW YORK CITY CHAPTER SPONSORS SUMMER WEEK-END RETREATS

July 25-27, "Psychic Camp," will include classes in development, and small group sittings. Leaders will be Arthur Ford, Betty Ritter, The Rev. Martha Seidler, Katie King, Bill Lynn. Registration is \$49.50 per person.

August 15-17, "Spiritual Healing," led by Olga and Ambrose Worrall will include classes and group meetings for the development and understanding of spiritual healing. On Saturday evening Mrs. Worrall will conduct a healing circle. Registration is \$42.00 per person.

September 12-14, "Dream Analysis," will be led by J. Everett Irion, Dr. Lindsay Jacob, and Dr. Jacob's wife, Cynthia. Registration, \$42. per person.

All meetings will be held at Holiday Hills, a YMCA vacation and conference center at Pawling, N. Y. The enrollment for each meeting is limited to 75 people, first preference given to SFF members who are part of a study group.

To register, contact: Mrs. Betty Taylor, Penthouse, 38 W. 31st St., New York, N. Y. 10001.

NEWS AND NOTES FROM ALL OVER

● The family of Henry Hurt, Area Chairman for Maryland, has deeded to Spiritual Frontiers a 160 acre tract in Greensboro, Vermont for use as a Regional Retreat. Anna Elizabeth Hurt, known to many as "A.E.", purchased it almost 20 years ago as part of a farm that was being abandoned, and she enjoyed showing friends the glorious beauty and pleasure of recreation in northern Vermont during all seasons. It was here during the visit of the Bruce Eicher family that she learned about Spiritual Frontiers. Before moving on to assignments in the Spirit World, she showed her family and others the importance of SFF's purpose to encourage churches to place greater emphasis upon Prayer, Spiritual Healing and Survival.

● Jeanne Lobbia of Evanston, Ill., has been coming into the SFF headquarters faithfully every week to do volunteer service. Her help is greatly appreciated.

● Kay Chandler and Grada Nickerson, SFF members and members of the Park Ridge Community Church (and thereby hostesses to the Spring Conference) were responsible for the success of the registration and Friday's box lunches during the spring meetings.

● Mrs. Dorothy K. Haggerty of Sacramento, Ca., an SFF member, has made a donation to SFF in memory of Dorothy Martin, a subscriber to Gate Way.

● The following members of SFF, who attended last year's Retreat with the late Geraldine Smith of Valparaiso, Ind., have contributed to a memorial fund in her memory: Mr. and Mrs. Harold Hughes, Albert Chicorel, Benjamin J. Russell, Mary Jane Heitzmann, Joseph B. Fitch, Elaine Lorton, Alice W. Platt, Ivy M. Vought, Clara Rae Walters, Joan Kimmel, Florence M. Bethke.

● Mrs. Laurence T. Heron, 18520 Stewart Ave., Homewood, Ill., has received first place award as magazine columnist in the annual statewide competition conducted by the Illinois Woman's Press Association. The citation was for Mrs. Heron's page, "Gate Poster," which appeared throughout 1968 in Gate Way, the monthly publication of Spiritual Frontiers Fellowship. (The publication Gate Way is now called simply Spiritual Frontiers.)

Mrs. Heron's three columns on which the award was based are titled "Psychic Shenanigans" and are humorous exposures of fake mediums.

In 1967 another sketch written by Mrs. Heron and published in Gate Way won first place in the magazine feature story division of the press association contest. That entry, "She Got to Where She Was Going," was a funeral tribute to her mother, Mrs. Elijah Scott Dunlap.



GOOD NEWS

All those persons interested in participating in an SFF group on the North Shore (those suburbs of Chicago stringing north along Lake Michigan) are asked to drop a postal card or telephone The Rev. J. Gordon Melton, 2121 Sheridan Rd., Evanston, Ill., 60201, or the Rev. Don Everhart, 1723 N. Ashland Ave., Evanston, Ill. 60201. Plans already are under

way for starting a group in this locality and for obtaining outstanding speakers if enough persons will show their interest and indicate their support for the project. The first public meeting is scheduled for 8 P.M. Thurs. evening, July 17, at the Oakton Community Church, Ridge and South Boulevard in Evanston. Irene Hughes will be the speaker and a donation of \$1.00 will be asked.

Lesson 6

Subject: Glossolalia, the Gift of Tongues
-Prepared by Rev. Eugene L. Carter

I. Definition:

Unintelligible speech issuing from persons in ecstatic state, often accompanied by emotional excitement and religious zeal. The speaker is believed to be possessed by the spirit of God, expressing praise in an unknown language unless among those present there is one with the ability to interpret. Recognized in both O. T. Hebrew religion and in Christianity, glossolalia has been experienced in many other religious traditions.

II. Biblical references:

Acts 2:1-42. Used by Luke to explain the giving of the Holy Spirit to the disciples at Pentecost. A visual phenomena, 'tongues of fire', or a halo-effect accompanies the audible expressions.

Acts 10:44-48. Gentiles speak in tongues of praise after Peter's sermon.

I Corinthians 12:4-11. St. Paul's famous list of spiritual gifts. While Paul mentions "tongues" last in his list, he says "all these are inspired by one and the same spirit."

I Corinthians 14:1-33. Paul urges that order prevail in public worship. If an interpreter of the tongue is lacking, "keep silence in church and speak (to himself and) to God."

III. Comments:

The phenomena of tongue-speaking is eagerly awaited in some religious circles today, condemned as irreverent showmanship in others, and entirely overlooked by the largest group of all. Our primary concern here is not with its possible usefulness in a present day church service, but to examine this as a form of spiritual development widespread in the early church and suggestive of the close link which exists between the spiritual world and the human mind and tongue.

The subject of speaking in tongues has suffered from the same treatment accorded most psychic and spiritual inquiry in the past; that is, by judgment before the facts by certain persons willing to entertain preconceptions, misconceptions, and lack of objectivity. Many Bible dictionaries and encyclopedias fail at this point. Two helpful sources of information are available to us: Biblical accounts of what Paul calls the gift of tongues, and testimony from the more recent past when this gift has been received and expressed.

How has this gift been given? There seems to be an important relationship between the outbreak of tongues and a gathering of expectant, religious people. At Pentecost, again with Peter at Cesarea, and still once more with Paul in his early Christian gatherings--in each case these conditions of group expectancy prevailed. Paul tells of frequent personal experiences of this gift, but does not indicate if these were during private worship or in the company of others or both. The gift of tongues was related to the laying on of hands as an act of blessing. It was widespread in a Gentile group following Peter's sermon found in Acts 10.

The historic form of this gift has been described in several ways. Let us recognize what may have been two different varieties of tongues in the early church, or else two different sets of conditions which determined the usefulness of the tongues. Many interpreters believe the tongues spoken at Pentecost were foreign languages a temporary, irresistible experience which required no interpreter. In contrast to this, the glossolalia in the Corinthian church appeared to be a continuing gift of ec-

static, unintelligible utterances, without value to the group without interpretation.

Some Pentecostals today insist that all Christians should evidence their personal encounter with the Holy Spirit by speaking in tongues. Although many persons in older, more traditional denominations have experienced this gift, others see it as an unwelcome and disruptive element tending to encourage damaging pride and divisiveness within the church.

What values may be claimed for this form of expression? Paul writes in I Cor. 14 that this gift was given for revelation, knowledge, prophecy or teaching. Some find it an aid to their private devotions and a helpful means of personal communion with God. Many report this as an exhilarating voice of praise to God deep from within, resulting in a sense of God's immanent power released as no other means has provided them. Others report a connection between glossolalia and charismatic gifts of healing in today's churches, an observation not mentioned in early Christian accounts and descriptions.

Perhaps the matter is best put by St. Paul with regard to Spiritual baptism. In I Cor. 12:13 he writes, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The many different forms this baptism has taken and may take in the future only can remind us to look with expectancy and gratitude to God, the giver of all good gifts, the greatest of which is love.

IV. Suggestions for individual and/or group study:

1. What preparations should be made when tongue-speaking is encountered or expected in a group? Explore the deeper meaning of Paul's caution that "everything be done decently and in order."

2. Paul urged that in their meetings the Corinthian Christians limit tongue-speaking to three persons and then only when inspired interpretation is also available. How can this rule help members of today's spiritual development groups?

3. What is there about the unknown or that which we personally have not experienced which leads to fear and distrust?

4. Discuss the relationship between tongue-speaking and prophecy. What place may either of these abilities play in your experience or that of your group? Might the one be mistaken for the other?

5. St. Paul observed that tongues were given for revelation, knowledge, prophecy or teaching. Does our polarization of reason separated from emotion, or knowledge and teaching separated from revelation and prophecy, limit the likelihood of our speaking in tongues?

6. What does the phrase, "sighs too deep for words" in Romans 8:6 mean today?

7. Should persons seek tongue-speaking as a divine sign, or accept it as a gift but not seek it, or entirely avoid it and the attendant possibility of controversy? How might interested persons or groups further explore the meaning and results of glossolalia as expressed today?

8. Rev. James Kinnear ("Gate Way", June '63) notes: "We seem driven to the conclusion that entities living on a higher plane--in the case of Pentecost, God's special messengers--are expressing themselves through usable channels on earth, using the languages that were familiar to them when on earth." Can this line of reasoning improve communication between psychic and non-psychic circles?

V. Bibliography:

Kelsey, Morton T., Tongue Speaking, 1964

Roberts, Oral, The Baptism With the Holy Spirit, 1964

Sherrill, John L., They Speak With Other Tongues, 1964

Starkey, L. M., The Work of the Holy Spirit, 1962

REFLECTIONS FROM THE PRESIDENT

After each annual conference there are some eternal optimists, lovable liars and good friends--who say that it is the best ever and some who say it is the worst ever. As I remember this last conference there are elements of truth in each of these views. In many respects we were in a bind and in those instances we did the best we could.

Our sincere appreciation goes to Dr. Fraser Strachan and Paul Higgins who spent so much time on the arrangements and to The Rev. Mr. Keeble, our host pastor who came to the Park Ridge Community Church after all the arrangements for the conference had been made by his predecessor. We also thank those persons who were speakers and quest group leaders.

Few of you know of the hours spent in meetings by members of the Executive Council behind the scenes. All of these members deserve our vote of thanks.

Ideas that remain with me from the conference are:

Fellowship seemed more in evidence, the fellowship of persons with common interests and beliefs.

It was suggested that we consider holding the conference somewhere other than the Chicago area and I believe we should consider this carefully.

In the Area Leaders' meeting, plans were begun for setting up several regions, geographically clustered for efficiency in time, money, energy and the sharing of speakers. I will write a tentative proposal to Area Leaders covering this at an early date.

It was strongly urged that each chapter make specific arrangements with expected speakers as to amount of honorarium, stating clearly whether this named sum includes travel expenses.

Jo Kimmel reported at the Conference Council meetings that she has conducted 17 prayer lab sessions, each lasting three days, during the past year. She will continue to accept speaking engagements, in some instances returning to areas she previously has visited. Arrangements should be made directly with Mrs. Kimmel. She recommends, however, that we feature some other speaker on the theme of healing in the coming year.

The Study Committee has a Procedures Guide ready for printing which is intended as an aid in the organization of new study groups. Other studies will be coming out soon, in addition to the lesson in the Newsletter.

And last, I know you all join me in wishing and vowing that next year's conference will be our best yet!

Cordially,

Ross K. Sweeny
President, Spiritual Frontiers Fellowship

Spiritual Frontiers Fellowship Newsletter

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